IACOBS GREAT DAY OF TROVBLE, AND DELIVERANCE.

A SERMON PREACHED AT Pauls Crosse, the fifth of August 1607. vpon his MAIESTIES deliuerance from the Earle GOVVRIES Treason and CONSPIRACIE.

(***)

By IOHN MILVVARDE Doctor of Diuinitie.

Jn. Jer. 30. 7.

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A GREAT DAY OF TROUBLE, AND DELIVERANCE.

A SERMON PREACHED AT Paul's Cross, the 5th of August 1660. upon his

To the Right Noble, and Right Honourable, GEORGE, Earle of Dunbar, Lord *Hume* of Barwicke, Baron of Norham, *Lord High Treasurer of Scotland, one of the Lords* Commissioners, equally conioyned for the middle Shires of Great *Britaine*, sometime called the Borders or Marches, Lord Gouernour and Captaine of his Maiesties Towne of Barwicke; and the Garrison of the same, Knight of the most Noble order of the Garter, and one of his Maiesties most Honourable Priuie Councell in both Kingdomes.

RIGHT HONOVRABLE,

THe nature of true goodnesse, is to communicate it selfe to others; it is a powerfull Agent, and would worke all like it selfe. It pleaseth God to call great ones after his owne name, *dixi dij estis*; and good ones after Christs name, *Nolite tangere Christos meos*; to to this end saith Saint *Bernard*, *vt sicut sunt heredes nominis, sint etiam imitatores*

ſanctitatis, to ſhew how noble they are by deputation, and how worthy they ſhould be by imitation; that being the Delegats of ſo high a ſoueraigne, they might be *dij tutelares*, not *tutulares* onely. The mightie are ſaid to be Gods hilles, *& mons Domini, mons pinguis*; though they firſt receiue raine from heauen, yet they keepe it not to themſelues, but ſuffer it with ſpeede to ſlyde downe to the valleyes: they are the firſt to whom the Sunne ſhewes his riſing, and the laſt that behold his ſetting; yet being once mounted vp to his Meridian, the pooreſt Ant-hils then feele the vertue of his influence. Thoſe glorious lights of honour that ſhine in the faire Orbe of iuſtice, the Starre Chamber, they borrow their beames of brightneſſe from one Sunne; and thoſe beames they keep not to themſelues, but as *Homer* calles *Apollo*, are ἑκηβόλοι *longe iaculantes*, imparting their ſplendor to inferiour bodies. For greatneſſe armed with goodneſſe is the ſanctuary of innocence, and whither ſhould miſery flye, if not to the mercifull? Vertue indeed hath ἀυτάρκειαν, and is to her ſelfe a ſufficient recompence, *ſat habet fautorum ſemper qui recte facit*, nor needes ſhe like palliated hypocriſie proſtitute her beauty to popularity; for ſhe is the kings daughter, and her glory is within, τὸ φίλτρον ἐνδόθεν ἐστ ſaith *Clemens Alexandrinus*, amiable ſhe is, but not amorous, and with no other philtres then her owne worthines winnes the hearts of the Noble; yet like Truth that goes now and then with a ſcratcht face, ſhe hath neede of a Patrone, and lookes for protection from her true profeſſours; not to be magnified aboue her merite, for ſhe cannot but to vindicate her honour from vile contempt. He that loues others vertues hath many of his owne; and it is impoſſible for goodneſſe to find fauour, but with the good. Amongſt whom (moſt honourable Lord) I find your noble ſelfe a Principall: and whoſe memorable loue to my deereſt brother if I ſhould forget, I were worthy, as *Alexander* once ſerued one, to be branded in the forehead with *Ingratus hoſpes*.

He

He that painted Ingratitude like a Fiend, meant her for hell, not mans heart; which like the Sea, for all the freſh riuers that fall into her vaſt boſome, is neuer the ſweeter; like a whirling gulfe, euer ſwallowing downe benefites, neuer returning the leaſt remembrance of thankes. The nine leapers that our Sauiour healed, had a worſe diſeaſe then leproſie ſticking on them, vn thankefulnes. *Sapientis eſt* (ſaid *Seneca*) *bene debere beneficium. bene ſoluere, interdum autem ſolutio eſt ipſa confeſſio*: ſo fals it out with mee (right Honourable) hauing obtained more then I durſt deſire, and wanting power to requite (*nam tibi quod ſoluat non habet arca Iouis.*) My heartieſt prayers muſt bee your beſt payment, and no other requitall then a thankefull acknowledgement. Accept therefore, I beſeech you, *hanc diuinæ particulam auræ*, this heauenly parcell, and bleſſed remnant of that faithfull and painefull Doctor, whoſe powerfull preaching, like *Bonarges* one of the ſonnes of Thunder (for he was a *Iohn*,) many a Chriſtian eare hath with comfort heard; and whoſe worthy praiſe wil ſound better from any mans mouth then mine: He was my brother, therefore I forbear; yet me thinks to praiſe the dead and he deſeruing, were no flattery.

That his life was fraught with croſſes, I impute not to any inauſpicious planet (though he found in his horoſcope ſome too malignant) but to Diuine prouidence, that with the frequent ſtrokes, *malorum ſeu malleorum*, he might be fitted for that heauenly Ieruſalem, where of he was liuing, a liuely, and dead is now an euerliuing ſtone. Yet this comfort God ſent him, and his friends, to ſweeten the bitterneſſe of ſorrowes, he ſerued a moſt gratious Maſter, who loued him aliue, and honoured him dead, *Cuius erat viuus, mortuus huius erat.* For firſt his moſt excellent Maieſtie, to whom he owed the duetie of a ſubiect, being his King, of a ſeruant, being his Maſter; did out of his Heroick and Princely clemency, a compaſſionate pitier of wrong'd ſimplicity, reſcue him from the jawes of conſpiring perju-

rie.

rie. And after his death hath granted (by your Honourable meanes) an Annuity of an hundred pounds ſterling, for the better maintenance of his wife and children. And ſince it pleaſed his Highnes to hold him worthy of imployment into Scotland, I can teſtifie with what abundant ioy hee mentioned in his Letters, your Honourable name; how more like a father then a friend you reſpected him: and to vſe the words of his owne pen, which if hee had liued, the world ſhould not haue known, and which he wrote more for our comfort, then any vaine oſtentation: vnleſſe hee ſhould lie in your boſome, you could not vſe him more louingly. Alſo that honourable Lord, the Lord Chancellor of Scotland, in whoſe houſe my brother departed this life; whoſe exceeding kindnes I ought neuer to forget: and if coſt or skill, paines or praiers could haue redeemed him from the graue, he had not died. Beſides the ſumptuous Funerall, the large remuneration of his ſeruants, all at your honours charge, do witnes to the world your Honorable diſpoſition, and how much you eſteemed him. Amongſt his other children (right Honourable) left behinde him, this which I here dedicate to your Honour, is one; not bredde of the mother, but borne of the fathers owne braine, like *Pallas*, for which he endured ſome throwes, and was by the helpe of a happy memory deliuered of it at *Pauls* croſſe. It is a poore Orphan, but rich enough if you giue it countenance, and ſafe enough, if protection. And the God of peace, whoſe Miniſter he was, whoſe Agent you are, and whoſe work this is, vouchſafe the light of his countenance to ſhine vpon you, and ſo encreaſe your earthly honour as you deſire the aduancement of his.

Your Honours

humbly deuoted,

MATTHIAS MYLWARD.

TO THE READER.

Religious Reader; I am bold to call thee by a binding word, because I suppose thee to be no loose companion. This Sermon is bound for thee, and may bee much bound to thee. Peruse it, but misuse it not. Art thou a good Subiect? Thou wilt Reade it for the Kings sake. Art thou a good Christian? Thou wilt loue it for thy soules sake. Art thou both? Thou wilt reuerence it for Gods sake. Art thou neither? Why then for Gods sake let it alone: The dead bite not, they must not bee bitten. The Authour is at rest and gone, yet hee liues thou seest. He hath vnboweld himselfe like the Silke-worme, and died in a good cause, yet left such taskes behinde him as may record his memorie, and propagate his fame to perpetuitie. The kind acceptance of this, may occasion the comming foorth of more. If I haue done well in publishing it, thanke God for my sake, if not, forgiue me for Gods sake.

Thine in him, by whome, and in whom, and through whome are all things.

Matthias Mywarde.

MEMORIÆ VIRI DOCTRINA CLARISSIMI D. *MILVARDI*, ANGLI, S. SANCTÆ THEOLOGIÆ DOCTORIS, REGIAE MAIESTATI A SACELLIS, &c. IN SCOTIA DEFVNCTI CAL. *AVG. I. D.C.IX.*

SIccine te ſummam nobis, Miluarde, ſalutem
Dicere; nec patrios fas adiſſe Lares?
Credo, tuam hanc duxti Patriam: viget Vnio: Doctor
Quam viuens docuit, nunc quoque morte probat.

ALIVD.

Quam bene, Miluarde, eſt? tua vox hæc vltima nobis,
Ecce citius venio: maxime Chriſte veni,
Venit, adeſt; frueris. Te ô terq́, quaterq́, beatum
Læta ferens alijs, qui rapis ante tibi.

Patricius ab Arenis Edinburgenus P.

IACOBS GREAT DAY OF TROVBLE, AND DELIVERANCE.

IEREM. 30.7.

Alas, for this day is great, none hath beene like it, it is the time of IACOBS *trouble: yet ſhall he be delivered from it.*

THere is no Story more noble, nor of note for Fame better knowne, nor for Grace more honorable, then the Story of the Iewes and State of Iſrael, if

ye conſider the vocation ſpeciall of Abraham and his familie, or the redemption of his poſteritie, from the yron and Ægiptian bondage, *e lutulentis manuum operibus*, ſaith Saint *Auguſtine*. *Though the ſeruice was baſe, yet was the redeemer Noble*, and the redemption *copioſa nimis*, as the good King ſaid; or if ye conſider the great benefites wherewith they were inriched, *beneficia priuatiua & poſitiua*, as the ſchoolemen call them. Firſt, benefites conferred, or euills remooued; in one word to ſay as much as may be ſaid *toties liber, tot malis tot bonis toties auctus*, might make them caſt in their mind with that holy king and Prophet *Quid retribuam? What ſhall I render to the Lord for all his benefites?* So that when God giues, he doth not as many doe, which giue to Ruffians liberally, that which they ſpend looſely; but as in *Deuteronomie*, *vt bene ſit tibi, that it may goe well with thee*, ten times repeated in that booke; for to that end God giues, that his gifts may be bleſſings: and, that you may ſee gods bounty too, he cals them *omnia beneficia* all, becauſe

Aug. in Pſal. *Eſa.*48.17. *Pſal.*130.7.

*Pſal.*116.12.

*Deut.*4.40.

cauſe hee with-holds nothing: Nothing that is good from them that leade a godly life: and then King Dauid cals them, *beneficia dej*, from the perſon to ſhew their excellencie, and to the perſons to ſhew their dignitie, that is, excellent gifts from an excellent giuer, giuen to men to make them excellent, that as the Hebrew word, רבה ſpoken of troubles, ſignifies, number and quantity, many and great: ſo of benefits theirs were, *multa & magna*, and all to make the threefold cord of duty ſtrong, whereby they might be bound to God. *Pſal.84.*

But with ill natures thus it happeneth, that fulneſſe is the mother of forgetfulnes, and wealth and proſperitie Nurſes of wantonneſſe, in *Deuteronomie* God therefore complaines thus, *Dilectus meus impinguatus, dilatatus, incraſſatus, recalcitrauit, the people fed, fatled, inlarged, ſpurned with their heele*, that is, were vnthankefull and vnkind; and the Prophet *Hoſe.* ſaith, *They were filled, their heart was exalted and they haue forgotten mee*; They forſooke their God, and iuſtly he caſt them off, and caſt *Deut.32.15.* *Oz.13.6.*

Iud.4.
Ion.1.15.

them into the hands of Philiſtines, Cananites, Moabites, Ammonites. &c. So that their ſinne became to them like *Jonas* to the Mariners, againſt whom windes and waues and all conſpired to caſt the fugitiue ouer-boord; yet was hee neere and deare vnto God; whom heauenly prouidence would not ſuffer to periſh, but hedged his way with thornes, that he ſhould not runne away to his vtter ruine. And God thus tempered this peoples poſteritie with inuaſion of enemies, aſſault of neighbour euils, ſcorne of wicked men, with troubled ſtate, with bad gouernours, with continuall warres; and warres iniuſtice and miſgouernment, are like a three ſtringed whip for puniſhment, afterwards their kingdome was deuided, and at laſt they came to their worſt ſtate; captiuitie vnder the Chaldees for 70. yeeres together, who ouerturned the Temple, the glory of that kingdome, rooted out that Nation almoſt vtterly, raſed downe their walls, burnt their Citie, and miſerably and vnmercifully ſlew their people, bringing in the

the lamentable times of famine, fire, and ſword; times ſaith *Lactant.* *In quibus non erat iucundum viuere*, euery where being ouertaken with trembling and horrour; their daies now likened by this Prophet in this Chapter to the dayes of Child-bearing, wherin their men like women in trauell, put their hands vpon their loynes and all their faces were turned into palenes, which made the Prophet cry out, *Væ, quia, &c. Alas, for this day is great, none hath beene like it, it is the time of Iacobs trouble, yet ſhall he be deliuered from it.*

In which words are two generall points contayned, viz. Firſt the Sorrowfull diſtreſſe of Iacob. Secondly the Conſolation which followed. Diuiſio. 1. 2. Subdiuiſio.

In the firſt I obſerue foure things.

Firſt, A vehement exclamation, a very *Væ, Alas*, more then a ſadde and heauie groane; ſorrow of a deepe impreſsion, from the very hearts roote, ſighing, crying, 1.

Secondly, A confirmation of it with a reaſon, to ſhew he cries not without cauſe, 2.

Alas, for this day is great, in which, are two words, *dies*, & *magnus*, there is *breuitas* and *grauitas*, not ſhort and ſweet, but like to anger, *ſi breuis grauis. viz.* If it bee ſhort, it is ſharpe.

3. Thirdly, A reaſon vpon reaſon, it is a *great day*, why ſo? for *none hath beene like it*, and this is an αὔξησις very forcible, ſuch a day as neuer was the like; a ſtrong & a ſtrange amplification of ſorrow.

4 The fourth part ſpeakes out; for in the other three, ſorrow ſpake in her owne language, that is, ſcarce could ſpeake at all, but chatter like a Crane or like a Swallow, as *Hezechias* did; this fourth declares all: Where the firſt is an exclamation, the ſecond a confirmation, the third an admiration none like it; the fourth is an explanation, and telles what all this ſorrow meanes, *It is the time of Iacobs trouble.*

The ſecond part is Iacobs conſolation, and in it are three things.

Firſt, the promiſe he ſhalbe deliuered, a word of a future time, not he hath been, not now, no not yet; but he ſhall be, and

this

this noteth three other matters.

1 Iacob muſt haue patience and tarry Gods leyſure.

2 That he muſt hope then moſt, where reaſon is leaſt;

3 He muſt not be weake-handed, nor faint-harted, leaſt he droupe ere the promiſe be fulfilled.

Secondly, heere is an vnion of the people with their head *Iacob*, and all *Iacob*; *rex & populus, Iacob* and euery *Iacob*, that is, euery holy man ſhall ſuffer tribulation, but he ſhall ouercome it, and riſe like Iſrael out of the Sea.

The third is in the words *Sed tamen*, which implies a mighty defence of God on *Iacobs* ſide, as if he ſhould ſay although they ſhould conſpire by fraud or force to put *Iacob* downe, and as the prouerb is *pes pede denſuſque viro vir*, band themſelues, and hand in hand with weapons in their hand, endeuour to take *Iacobs* life away; ye t let him beare his trouble, it is but for a time, *Sed tamen*, that is, *I the God of Iacob, in ſpight of them all, I will deliuer him*: and this

is

is the ſumme of this verſe, and as I take it the fitteſt text that could bee choſen for the time.

This verſe begins like the life of man, with a mournfull ditty, Alas, a note of ſorrow, and, *Puer qui naſcitur a ploratu incipit* begins with crying; *neſciens prophetizat quid malorum paſſurus ſit*, and is at firſt a prophet of his owne aduerſityes; and all experien ce tels vs it is true, and neuer any heard of but *Zoroaſtes*, the great Magician, who is ſaid to haue laughed when he was borne. Aug.

Theſe words are *Speculum humanæ vitæ* the very glaſſe of life, repreſenting to all men alike their common lot in their ſeuerall forheades and beginnings. So that if we conſider nature only, it is true that one obſerued, mans life for his entrance is blindneſſe, his birth a crying, his progreſſe labour, and his end dolour, euery where error: and now a ſorrowfull Alas ſalutes me at the threſhold, like a churliſh porter to ſhut the doore where ioy would enter; ſo that me thinks, I doe not ſpeake but groane, and rather weepe then perſwade.

1. 2. 3. 4.

The

The Poets faine that *Iupiter* hath two great tunnes or veſſels, of which euery man at his birth muſt take his draught; the one is proſperity; the other is aduerſity; of the firſt he may but ſip, of the laſt he ſhall haue ſtore. Yf you marke the ouerthwartings of life and the croſſes of all mens ſtates, *Seneca* ſaid true *Lacrimæ potius deerunt quam cauſæ dolendi*, yea Saints and holy men when they doe plead with God as Iob cals it, cannot, nor dare not fill their mouthes with arguments, but lay their hand vpon their mouthes and ſo make ſupplication to their iudge, *plus gemitibus quam ſermonibus*, with ſighes, rather then ſayings, ſaith Saint *Ierome*, and treat with him, *affectu potius quam affatu*, ſaith Saint *Ambroſe*. Firſt with remorce rather then diſcourſe. The holieſt King in his 88. *Pſalme* ſaith, *from my youth vp thy terrors haue I ſuffered*, and he ſaid not *dolores*, but *terrores*, well, that was in youth; and it is good (ſaith *Ieremie*) *for a man to beare the yoake in his youth*; but ſhould not his age be better comforted? no. But as *Martyr* ſaith, though God forgaue his

Iob.23.4.

Pſal.88.15.
Thren.3.

ſinne and gaue him fauour, yet he ſo liued, as if God had reſerued him *ad vitam plenam crucibus. viz.* To liue and die an afflicted man. The wiſeſt King in his preaching booke againſt vanity, hath this graue ſentence; *it is better to goe to the houſe of mourning then of feaſting*: wiſe men are mourners for the moſt part, and it is better to goe from teares to ioy then from your ioy to weeping; labour and ſorrowe are the twinnes of ſinne, borne at a birth, and our life is an *Hermaphrodite* conſiſting of both ſexes, partaking of both. For to *Adam* God ſaid, *in ſudore vultus tui*; and addes, *manducabis in labore*; there is ſweat and toyle and labour for the man: and to the woman he ſaid, *paries in labore*, and there is ſorrowe for the woman; ſorrow is her portion; one of theſe for them both, if not both theſe for either one. But if you come to Prophets and there happen to find *Daniell* to be *vir deſideriorum*, as the old tranſlator reades, you ſhall find that *Ieremie* is *vir dolorum*, a man of ſorrowe, and crying out *væ mihi propter rupturam*; *Alas* and woe is me for my

Eccle. 7.

Gen. 3.19. & 3.16.

Dan. 10. 11. *Ier.* 10.19.

my breach, *plaga mea dolorifica*, my plague is ſorrowfull; the old tranſlator ſaith, it is *plaga peſſima*, a ſuperlatiue plague; but yet *Ieremie* is courageous, and ſtruggles not impatiently, but reſoluedly layeth it to his ſhoulder ſaying, this is *dolor meus*, my ſorrowe and I will beare it. And without doubt this *Alas* is great, for the day is great, and none hath bene like it, and a day and a ſorrowe that made a ſorrowfull day, and a day of ſuch a ſorrowe as made him ſay *non fuit ſimilis illi*, and, *non eſt dolor ſicut dolor meus*; that firſt is in my text, and this other fitly placed in the Lamentations, ſpoken alſo properly of *Ieruſalems* miſery, and by the auncient fathers referred vnto Chriſt. Let this *Alas* ſtand for a great ſorrowe; yet whether ſorrowe will or no, ſorrowe hath this comfort in it, *nemo poteſt valde dolere atque diu*, no man can ſorrowe much and ſorrowe long, for nature (ſaith the Philoſopher) we ſay (God) hath made euery ſorrowe, *ſi non breuem, at certe tolerabilem*, that is, either a man ſhall quickly weare it out, or beare it out. Thren. 1.12.

Let therefore no man wonder, for heauie things are mixed with ioyfull, *in medicinam* ſaith Saint *Auguſtine* for phiſicke to the ſoule, and Saint *Gregory* ſaith that *ex leni ate & ſeueritate* God doth temper *ſalutare poculum* the health-bringing cup. For as before is ſaid, the wiſeſt men are mourners, ſo euery good man is *vir lachrimabilis* ἀγαθοὶ δ' εἰσὶ μελάκρυες ἄνδρες, good men are weeping men and compoſe *mentem ad lamentum*, they order their minds to mourning vpon the worlds ruthfull accidents. And it is true that *Seneca* ſaid, *ni ratio finem fecerit fortuna non faciet*. Well, if ſound eyes cannot looke on ſore eyes, but will ſhedde teares, and be like affected; what heart can ioy in ſuch a day, ſuch a time, in ſuch a word of ſorrow? Barbarians haue iudged it ſhamefull and a fault not then to ſorrow, when if not all, yet beſt men ſorrow, *Alas*, to ſing ſongs to a heauie heart, is *Nero*-like, that plaide on his harpe while the Citie was burning: the Greeke Orator ſaid well τὸ γὰρ ἀκαίρον πάντα χῶ λυπηρὸν what is out of ſeaſon is out of reaſon: if an Ah, of a

ſigh

ſigh or a groane, bends and rends the hart with ſuch a *tangit & angit*, what thinke you of this Oh? this *Alas*, this *Væ*, the note for the moſt part (ſaith Chriſoſtom) of damnation eternall; it is at leaſt a vehement ſorrow that turnes *lumina* in *flumina*, in *fontem frontem*, eyes into teares, and face into a fountaine: yea that turnes all faces in *auruginem* paleneſſe, as in the verſe before, *Yea into blacknes blacker then blacknes*, *Lamentations*, 4. 8. and *Pagnine* and *Vatablus* ſo tranſlate it. Sad and mournefull lookes declare a heauie heart, ſuch is the face of my text, where in the forehead this Alas is fixed as the ſigne of ſorrow. *Ier.* 9. 1. *Ier.* 30. 6.

So would the Creator that his creature ſhould make his progreſſe like the noble Patriarchs; I am no better then my fathers, ſaith good, yet ſorrowfull *Eliah*: Oh that we were ſo good! but looke vpon their ſorrowes, and you ſhall ſee *Adams* heart melting for the parricides curſe, and mourning for *Abel*, whoſe name ſignifies mourning; me thinkes I ſee *Noah* grieuing to pronounce a curſe vpon his owne ſonne, 1. *Reg.* 19. 4. *Gen.* 4.

and to see *Chams* Chanaan accursed from the father to the sonne in their posterities.

Gen.9.25. Looke vpon *Abraham* and *Isaac* Gods friends, wandring vp and downe like pilgrimes, and setled no where saue in God onely: and *Iacob* that is, *fons omnium disciplinarum*, as Saint *Ambrose* calles him, what sorrowes did he suffer, which made him confesse his daies few and euill? Looke vpon the Israelites pursued with *Pharaohs* host, to passe the sea of blood, by the desart and fierie Serpents to winne the promised land. Goe a little further, and see the Prophets, and Christ and his Apostles, and see how Saint *Ierome* speaks of them together, *An putatis fratres, quod Prophetæ iocando prædicent, ridendo loquantur apostoli, aut Christus infantiliter commineatur; sed ioci non sunt vbi tormentæ intercedunt. Esaias serrâ secatur, Daniel leonibus deuorandus exponitur; Petrus in cruce, Dei exemplo suspenditur. Si iocando sunt passi, credo & iocando sunt loquuti.* But wee may feare the worlds faith, to be rather a sporting faith then theirs was: they went the way to the Kingdome, as beautifull

Genes.47.9. Exod.14.28

Naomi

Naomi did by *Marah*, that is bitterneſſe. The beginning of the Prince of ſaluation was with a *Væ*, Alas, heauie and ſad entrance; borne poore, and yet perſecuted; driuen to flie, and into Ægypt; yet ſaith *Chryſoſtome*, *perſecutor primogeniti fit cuſtos vnigeniti*, let his life goe, for it went for vs: what did he? *Tertullian* telles vs the order, that *Chriſtus fauos poſt fella guſtauit*, after the gall of the Croſſe, hee was to taſt honny combes of glory, and was not ſaluted of the heauenly company, *antequam rex Iudeorum proſcriptus in cruce*; and there beginnes his Trophee. What meanes theſe wounds in thy hands, ſaith the Prophet? And the anſwere is, *ſic percuſſus ſum ab amicis*: and *Dauid* like an Herald went before, proclayming, Lift vp your heads ye gates, and be ye lift vp ye euerlaſting doores, and let the King of Glorie come in. The Cherubims & Seraphims, the heauenly hoaſt, & howſoeuer elſe called, to ſee and heare ſuch a call were amazed, and aske, *Quis eſt iſte rex gloriæ*? Who is this king of glorie? at laſt they knew him, it is the Lord of Hoaſts, &c.

Zach. 13. *Pſal.* 24. 7. 9.

&c. He that firſt paſſed from Edom with his garments ſo red as in blood; that went by Acheldama, and by the croſſe: ſo ſaith Saint *Bernard*, *Et tu perge*; *non eſt n. iter ad cellaria regis niſi per torcular crucis*: therfore if you wil *Chriſtum ſequi & conſequi*, follow Chriſt and come to Chriſt, ſhrug not, nor ſhrinke not, nor ſhift not the Croſſe, nor thinke to make it laſt: this Alas wil ſtand no where ſo well as in the beginning, aſſure your ſelues this Alas will ſalute you firſt: and that for three reaſons,

Eſay 63. 1. *Mat.* 26.

Reaſons

1.

Firſt, to weane vs from the world, as Nurſes doe their children, annointing their breaſts with ſome bitter thing: ſo dooth almightie God, to make vs loath and forbeare the worlds ſweetneſſe, ſeaſons thy life with ſorrowes more bitter then gall, and yet all muſt be borne, ſo the end may be ſweete: is not ſhort paine well borne, that brings long eaſe? peace is moſt welcome after warre, and hauen after ſtormy ſeas: after a ſad life glad death, and after combat conqueſt, *aut citò mors venit aut victoria læta*, ſaid the Poet.

Second-

Secondly, that euery mans mind might 2
by dayly exerciſes in bearing aduerſities be
made more manly. Saint *Ambroſe* ſaith
*Animus ſtabiliendus eſt conſtantia, vt nullis
frangatur moleſtiis, &c.* a good man will
not bee daunted with any ſtormes, al-
though like *Samſon* he encounter Giants,
or like *Dauid* wreſtles and fights with Li-
ons and Beares, becauſe he knowes how
God firſt makes fit, and after brings him to
the fight.

Thirdly that we might conſider Gods 3
iudgements and their cauſes, what they
are, and on whom they faſten, learning
thereby to waite for the Lord in *vijs iudici-
orum*, as *Eſay* ſaith, who will then turne
your *Væ* into an *Aue*, your meate of ſor- *Eſ.26.8.*
rowes, as *Iob* calls it, into the feaſt of com- *Iob 6.7.*
forts, your lamentings into reioicings, wa-
ſhing the face of ſorrowes, and wyping a- *Apoc.21.4.*
way all teares from your eyes? Therefore
the Prophet here to inferre the greatneſſe
of the griefe, in the very entrance placed
the name and note of ſorrowe, ſhewing
hearty and in-bred ſorrow; not in *labris*,

but in *fibris*: a *Væ*, that is, Alas, not ſounded but with a deepe and a heauie grone, a ſtrong and ſharpe exclamation, confirmed with a reaſon; that you ſhould not thinke he did as wantons doe, crie and haue no cauſe, but hee cries out, and brings good reaſon for it: *Alas, For this day is great, &c.*

There haue many great daies beene in former times, and amongſt them all that *dies vnus*, which was *dies primus*, the firſt day, when God called the light day, and that was *dies dierum*; the day before which there was no day, which verily was *dies magnus*. Yet that ſame addition giuen to the ſeuenth day, that it ſhould be ſanctified *dies ſanctus*, a holy day, the reſt of good and holy ſoules, the bleſſed and ſanctified day; that day is *dies magnus*. And of theſe *Moſes* ſpeakes with admiration, *in die, qua Deus creauit cælum!* and againe, *in die, qua creauit Deus hominem!* in that day too wherein God created man. What would *Moyſes* haue ſaid of the day of the worlds redemption, if he had liued to it? certainely a greater, and a farre better day, *nam plus mihi con-*

Gen. 1.

Gen. 2. 4.

Gen. 5. 1.

tulit

tulit Deus redimendo, quam creando, ſaith Saint *Ambroſe*; *quia creando me mihi dedit; redimendo, ſeipſum pro me, & me mihi reddidit: ſi totum debeo pro me facto, quid iam reddam pro me refecto?* Both the daies were glorious daies, the creation and redemption: but yet here the Prophet *Ieremy* ſpeakes of another day, that is, of the diſtreſſe and affliction of this people in the name of *Iacob*, and ſo it was *dies magnus*. Two words implying two things:

Firſt, Breuity, for that it is but a day, vſed to expreſſe ſmall continuance. 1.

Secondly, Grauity, and weight of ſorrow in that word *magnus*, which implyeth ſharpenes and the extent of affliction. 2.

Short it is, but for a day, and *dies vnus*: ſo when *Moſes* ſummes vp *Methuſhelah* his life, he then numbers (as in *Iob*, *vita vnius diei*) his life by a day, and ſets one day for his life; but when he gathers particulars to make the totall, then he ſaith, All the daies of *Methuſhelah*, &c. And *Iacob* to *Pharoah* makes mention in one verſe once of yeares, and thrice of da es: if this life be 1. *Gen.5.*

Gen.47. short by yeares, it is shorter by daies; though *Abraham*, as the Text saith, liued full of daies, yet he and others gaue place to nature, and were not more full *dierum* Mat.6.34. then *dolorum*. The truth hath spoken it, *sufficit diei malitia*: i. the sorrow or vexation of it: *Moses* couples labour and dolour together, & such a day was *Iacobs* day. Why, Psal. 90.10. had not *Esau* a day too? Yes, the day of my fathers mourning will be shortly: what then? Why, then haue at my brother *Ia-* Genes.27.41 *cob*. I will kill, saith one Text, I will slay my brother *Iacob*; kill and slay are termes for *Esau*. *Rebecca* heares of it, and cryes, shall I loose both in one day? that is, the younger oppressed, and the elder accursed; and *Ieremie* bringes in *Rachell* crying for her Children: *Re-* Ier.13.15. *becca* cryed because shee feared, *Rachell* wept because they were not. And the Church our mother *Rachel*-like sigheth and lamenteth in her Children *non carnis necessitudinm, sed fidei destructionem*. Many amongst vs are luke-warme, and hasten to death as men stung with Aspes, not feeling

ling their dying and are ἀπαγγωστοι without any remorſe; and others are ſtriuing in their mothers wombe vnkindly like *Benoni*, Children of ſorrow, that bring her death for breeding them. If yee will yet ſo vnnaturally ſtriue, doe that which children doe, who when they haue bitte and ſcratcht a while, turne *clamores* in *amores*, and are friends againe. The great meaſurer of times, made *Iacobs* affliction but a day; and will you nouriſh *lites immortales* immortall hatred? *Lactantius* ſaith, *mortalium vtique mortalia ſunt opera*; if you muſt die, let your contention firſt bee killed. See the longeſt and ſhorteſt daies of the yeare, the winter and ſummer, and you ſhall find the ſtormy winter dayes the ſhorteſt, becauſe they are the ſharpeſt. All the Churches ſorrowes are reckoned but ten daies, and in *Eſay* for a moment in mine anger I haue ſmitten thee; Anger ſaith God, is not in me, if any appeare, you ſee it is but momentanie.

Apoc. 2. 10. *Eſ.* 54. 7.

Dayes of ſorrow haue many names in Scripture; *Ezechiel* calls them *dies pluuiæ*

Eze. 1. 18.

Iob 14.6. rayne daies. *Iob* calles them the daies of an hierling: Christ calles them *dies tribulationum*; and *Salomon* calles them daies of extremitie, or daies of anguish: and in the booke of the Preacher, *dies malos*, euil daies and daies of vanity: and the prophets they speake roughly; *Esay* calles them *dies interfectionum*, daies of slaughter, dayes of reuenge and vengeance, daies wherein God exerciseth his iudgements: and *Amos* calleth them daies of a Tempest or Whirlewind: and *Obadiah* calles them daies of desolation, daies of ruine and destruction; and all meete together to make them daies of lamentation: and yet but a day, that is, a short time, and passing quickly, and for the affliction of the daies, in the end of the world they shall be shortned, *ob nimiam afflictionem*, saith our Sauiour. And the last iudgement is called a day, either for the cleerenes, in that all euils now hidden shall then be manifested, or because the Lord, as Saint *Paul* saith, will make a short sum and abbreuiate quickly: and here this Prophet gathers vp into a summe, all *Ia-*

Matth.24.

Prou.24.

Eccles.12.1. 7.16.

Esa.30.25. Esay 34.8.

Amos 1.14

Obad.1.12

Rom.9.28.

cobs trouble into a day, one day, but it is *dies magnus*, A great day.

Great! why ſo? for we haue heard a horrible noiſe, the voice of trembling, and not of peace, of mourning and lamenting, *Alas, for this day is great.* In compariſon, Great, in this verſe *dies iſte*, but in the eight verſe *in die illo conteram iugum & vincula*, all will fit for vs anon: for this diſtreſſe of *Iacob* was great, when a Traytor offered to binde *Iacob*; but *Iſrael* heere did beare the yoake, and now was to be bound in yron bands; ſo *Zedekiah* was chained, and this great ſhame and miſery the prophet aforehand deſcribes, that men mourned, yea cried out like women in trauell, who keepe in their cryes as long as they can; at laſt do what they can, they will breake forth: and as in Cities ſet on fire by the enemie, ſome men runne vp and downe, others are amazed and ſtand ſtill, ſome looke pale, others whiſper, ſome ſhrike and crie out; ſo ſtood this people then afflicted, and afflicted in the day of *Iacobs* trouble; euery where *Alas*; and the ſorrowe was great,

2

Ier.30.

2.Reg.25.7.

great, for this was a *Great day*: and now followeth the admiration; it was Great, *for there was none like it.*

No? there was none like it! certainely there was, if *Ieremie* ſpeake of captiuity: for what was harder then that of the Ægyptian bondage, infants taken from their mothers breaſts, and drowned in Riuers? all degrees of either ſex, oppreſſed with ſeruile workes and ſcourgings, things hard and heauie to be borne: yet in Ægypt they were bred, and grew miſerable by degrees; But for Maieſtie and State, ſuddenly to fal into diſtreſſe, ſhewes this (the higher vp the ſooner downe) and honors and pleaſures to be very baits of euill; but vnder a proud enemie to beare reproach! and to ſeeme reſerued for an euill day; thus *dies magnus* is become *dies malus*, in which ſaith God to *Babel*, theſe two things ſhall happen to thee; loſſe of thy children, and widowhood, and both theſe will make a great lamenting, as when *Ioſiah* was ſlain, then it was called *Hadadimmon*, in the valley of *Megiddon*: then grewe vpon Iſraell the

Exod. 2.

Amos 6.3.

Eſay 47.9.

Zach. 11.12.

the euill day, when their good *Iosias* was slain, who taking part with a wicked king, lost his life and honour too; then was Israels glory shaken in that day, which *Ieremy* bewailes in his Lamentations, there was no sorrow like that sorrow, nor any day like this, *non fuit similis ei.*

Yea, but the prophet doth not say, *Non erit*, there shall not be any day like this, but there hath not beene; for there shall bee a day, in which they shall crie and houle; For as of the first day, it was said, there hath beene none like it; such is the last day, none shall be like it, as *Amos* the prophet saith, when the sunne shall goe downe at noone, and it did so in our Sauiours passion; and that day of sorrow, of which the Fathers said, *Non erat dolor sicut*; is turned into a day of Redemption, of which it is truely said, *non erat similis illi*, for of this day *Dionysius* the Areopagite said, *Aut Deus naturæ patitur aut mundi machina dissoluitur*: But yet the last day, that day which is *dies Domini*, the day of our Lords comming, the day of iudgement, that is

Amos 8.9.

Thren. 1.12.

without all comparison, for *Daniel* saith, *non fuit similis ei, nec erit*: and *Zophanias* the prophet setts it downe for a strange day, no Ephemerides can haue the like: Yea our blessed Saviour in the Gospell, sets this stampe vpon it, *Qualis non fuit, neq; fiet*, First referred to the Iewes euersion and dispersion, and then to that wofull subuersion of wicked men in the day of Christs comming; which day he forewarnes to come like a thiefe: first speedily and suddenly, and afterwards, as Saint *Paul* saith, terrible with flaming fire, rendering vengeance. This day is such a day, that it may truely be said, *non fuit similis ei, nec erit*, neuer was seene such a day, nor besides that euer shall be.

Dan. 12. 1. Zoph. 1. 14. 15.

Matth. 24 21.

2. Thes. 1. 7.

And now before I come to the Explanation, what *Ieremies* day is, marke what vse ariseth out of these three; the exclamation, *Alas*; the Confirmation, *for this day is great*: and the speech of wonder, *none hath beene like it*:

Vse 1.

First in the text is placed *Alas*, a *Vae*, the marke of sorrow in the beginning, but yet the

the end is sweet, for there is a *liberabitur*, or else the soule would faint, and to the soule it shewes, that God hath placed in *vestibulo pœnitentiã*, as *Tertullian* saies, yea bitter repentance, as *Anselme* calls it, *sit amara pœnitentia indiuiduus comes ætatis meæ*, and hee that performes it shall find it, though yet bitter repentance follow sinne, after repentance comes saluation, sorrow first, and ioy will follow.

Secondly, many euils and many aduersities must be borne, therefore wee must haue patience, this repelles the darts of paine, and is a perpetuall document in matters of perplexitie, and only patience triumpheth ouer misery. 2

Thirdly, God sendeth sorrowes for a checke, for in an easie life it is easie to doe amisse; therefore sorrowes are like strong Porters to shut the gates, where sinnes would enter. Sorrow is a medicine and the smart of sinne, and byting, cures whom it corrects, it preuents new dangers with detestation of the old disease. Auoid therefore thy liues bitter sweets, for all thy 3

worldly pleaſures are but fortunes flatteries, and eaſie premiſes to bring thy ſoule to hard concluſions.

Fourthly, where Chriſt and all his Saints haue had their *Alas* and day of ſorrow, and made their waie to higheſt honours through thorny paſſages; why then, *nudus nudum ſequere*, nay rather armed with his life and death follow hard after the price, willing to change this earth for heauen, this life is the very froſty hardnes of al thy happineſſe and felicitie, and death will one day thaw and diſſolue and melt thy vanitie.

Fiftly, theſe ſorrowes are but ſhort, as Saint *Paul* ſaith momentany, and *leues & breues* ſaith *Athanaſius*, *& ideo leues quia breues*; ſhort it is indeede that is ended in a day; and it is much comfort, when heauineſſe is but for a night and ioy commeth in the morning.

Sixtly, although miſery hath her increaſe, and the end of one aduerſitie be the beginning of another, yet none can bee greater then a ſtate and kingdome, then ma-

maieſtie it ſelfe to be caſt into miſery, as *Iacob* was in his day: which may ſhew Potentates thus much, that Kings and kingdomes and famous Cities haue their dying dayes; and the more happie in libertie is the more wretched in danger; mariners call fortune a tempeſt, and a great fortune is a great tempeſt, and there we haue neede of ſtrength and councell too; if therefore thou haſt waſted the day in foule weather, prouide that at night thou maiſt be in the hauen.

Seuenthly, the day is great, and none like it, for though there ſhall be none like that day of iudgement, yet ſome will dare to deſire not *diem magnum*, but *diem malum*, as in *Amos*, and the very daie of Chriſt with ſuch a face, as if they would out-face the Iudge: Thus doth ſinne put on a harlots fore-head, and in her euils is become impudent, that if there were not a daie wherein *Iacob* ſhould be honoured, and euery proude Tyrant ouerturned; if death were not moderator to pull them hence, *obtorto collo*, as the prouerbe is, there are

some that would liue alone, *absolutum deque, sine rege, sine lege*, yea, and *sine grege* too, that is, without all humane societie. Well, these may haue their day, *diem suum*; viz. a day of their owne making, but when the daie shall come, that sheepe and Goates shall be diuided, that day shall reforme all and turn good mens fasting into feasting, and right all wrongs; but for the while t'is heauie to beare, it is a daie, a daie and none like it; tell plainelie then, what daie is it?

It is the time of *Iacobs* trouble:

Time of *Iacobs* trouble! what's this? Indeede this is the day, this first of August, wherein our *Iacob* was troubled, and I did but hold you in suspense a while, it was our owne cause, and came very neere vs, while I spake of Israell and that state, according to the verse, *iam tua res agitur, &c.*

But now I will draw away the veyle, and speake plainely: Great was the Alas, the sighes, and cause of sorrow, a heauie day, and none like it: A king that is *alti sanguinis decus*, as Saint *Ierome* said of *Marcella*,

a

a King that holds it nobility, *clarum esse virtutibus*, as the same father saith, *qui benignitate potius quam seueritate exigit reuerentiam*, a king, the glory of these times, the most noble of all his progenitors; *Henricus rosas, regna Iacobus*: such a king to wrestle for life in the gripes of a Traytor; this time was the time of *Iacobs* trouble, and in so great a matter, that we may running reade, as *Abacuc* said, or hearing discerne, as *Esay* speakes: and to proceede orderly; in these words I find three things principally to treate of, and they are:

First the person distressed. 1.

Secondly, the name of it, Tribulation. 2.

Thirdly, the continuance, it lasteth but for a time. 3.

The person, whose distresse *Ieremy* describes; and the text saith, it was *Iacobs*: but how can this be *Iacobs* trouble? *Iacobs* head now did not ake, for true it is, *Iacob* was dead before this time about one thousand fiue hundred yeare; how may it then be *Iacobs* trouble? The Scripture shewes that *Iacob* is *populus dei*, and Saint *Ierome* saith,

ſaith, *duodecim tribus intellige*; by theſe vnderſtand the poſterity too, for all is but *Iacob*, becauſe all this people deſcended from him.

Firſt therefore it is ſet for the honour of his name, *memoria iuſti in æternum*, *Pſal.* 112. for *Iacob* was a ſincere hearted man, plaine, and of true dealing, a man very deere to God, as appeared by his ſtory; and God brings their fathers name to remembrance for his great honour.

Secondly, *Iacobs* life was an afflicted life, and therfore fitter to haue this word tribulation ioyned to it; and this prophet is, ſaith *Ierome*, *in verbis ſimplex & facilis, in maieſtate ſenſuum profundiſſimus*, and fits his wordes to the perſon, *Iacobs* trouble.

Thirdly, *Iacob* had a ſpeciall trouble, which neuer any had in ſuch a kind; and there muſt be ſomething in him to anſwer to his name, *Iacob* a wreſtler, a ſupplanter, like one that in wreſtling trippes vp anothers heeles, a ſtriuer and a great preuailer, a man that wreſtled with God, and held an Angell ſo faſt, that he would not let him

him goe without a bleſsing; and in his mothers wombe hee was forced to wreſtle for his life with rough *Eſau*: and in *vtero* there he was too weake, his brother preuailed, and got before him, and was borne firſt, but yet *Iacob* held him by the heele, and thereupon had his name, for *Iacob* is *calcaneum* as *Pagnine* notes; but *ab vtero*, then *Iacob* was the ſtronger, and the elder ſerued the younger, *non obediendo ſed perſequendo*, ſaith Saint *Aug.* hee ſerued him many a cruell touch, as the prouerbe is.

And yet did *Iacob* wreſtle; with excellent wraſtlings haue I wraſtled with my ſiſter, ſaith *Rachell*, when ſhee obtained a ſonne, and called him *Nephthali*, and, ſaith ſhe, I haue preuailed. And ſo might *Iacob* ſay, with excellent wraſtlings haue I wraſtled, with my brother *Eſau*, and I haue preuailed: indeed excellent wraſtlings and for excellent things, for a birth-right, and a bleſsing too, and hee may ſay, I haue preuailed, for he gat them both, and ſupplanted his brother *Eſau*. And may not our renowned *Iacobus*, our ſoueraigne King,

our Patriarch, from whose face shines nothing but grace and mercy; may not he say with excellent wrestlings, and vehement wrestlings haue I wrestled, with a Traytor hand to hand, foote to foote, with gripe for gripe, and I haue preuailed? *Alas, for this day is great, none like it, for it was the time of our Iacobs trouble.* And now I come to that which in order is next, the time requires it, and I know you expect it: the trouble wherein our soueraigne was in that vnnaturall Conspiracy of *Gowries* against his Maiesties life and honour, against the successfull happinesse of these kingdomes, vnited in his Maiesties most royall person, against the now enioyed ioyes of euerie true-hearted subiect, a treason odious to God and men, infamous to the persons, and the deliuerance therefrom, the greatest glory to God that any poore sinners may ascribe. In which matter these things cannot be omitted, but necessarily be obserued.

First, the Authors and Actors of it.

Secondly, the action it selfe, namely to kill the king. Third-

Thirdly, the manner of doing it.

Fourthly, the contention or wreſtling, with the time it endured.

Laſtly, *miraculum ſalutis*, the wonder of deliuerance. All which ſhew it was a ſad and heauie time. *Alas this is a great day, none was like it, it was the very time of Iacobs trouble*: and ſo can *Iacob* tell beſt, how he was affected when hee was worſt afflicted.

And now firſt of the Authours and actors of this ſaddeſt (thankes be to God for it) not Tragedy, that ends with killing of kings: but through Gods mercie a *tragicomedia*, for though the beginning be ſad, yet it had a ioyfull end.

I would ſpare the name for the haynouſneſſe of the fault, with king *Dauids ne memorentur nomina eorum inter labia mea* and had rather hide then blaze a ſhamefull Fact. And yet in the names, this comfort the innocent of that name may haue, that as of others vertues a man may conceiue much ioy, but winne no glorie to himſelfe; ſo of anothers fault

Pſalm. 16.4.

they may conceiue a griefe, but take no ſhame; for where the fault is, there the puniſhment and ſhame muſt light.

But truth enforceth to expreſſe the name of *Gowries*, and I ſhould proone a falſe and faithles ſeruant, to tender more the Offenders names, then they would tender my Maſters life. *Gowry*, and an Earle, *Comes principis*, marke how iuſtly King *Dauids* and king *Iames* his cauſe agreeth; he ſaith, If it had beene thou mine enemie, that hadſt done me this diſhonour, I could wel haue borne it; and this ſaying is referred vnto *Iudas* that betraied Chriſt, from whom all Traytors are called *Iudaſſes*: from an enemie? I could then haue borne it: But it was thou my *Comes*, my companion and a familiar friend, which did eate at my Table; yea to whom our King had giuen againe his forfeited eſtate, and made him and them a Table: that is, enriched, nouriſhed, benefited, honoured them; and a companion, a friend, a *Comes* to doe thus? It is much, yet it is no new thing. Therefore our Sauiour would rather be betray-

Pſalm. 55. 12.

ed

ed of a Diſciple, then any other, as S. *Ambroſe* ſaith, *voluit deſeri, voluit prodi, voluit ab apoſtolo tradi, vt tu a ſocio tuo proditus moderate feras tuum erraſſe iudicium, tuum periiſſe beneficium*: Indeede gifts may bee giuen for neceſsitie, but loue is to be beſtowed with iudgement. No great hurt is it, yet griefe it is, to conferre vpon vnthankful perſons; but benefits turned into weapons, to rebell againſt the giuer is griefe and danger too, as *Ignatius Epiſtola ad Romanos* ſaid he was bound by beaſts, *qui ex beneficiis peiores fiunt*, that is, the better you vſe them, the worſe they are. But let his greatneſſe goe, and ſee his confidence: For this Earle hauing beene addicted to charmes and Necromancie, and being ſlaine, had in his pocket a parchment of magicall characters found, which he euer carried with him, as his preſeruatiue from danger: belike thinking himſelfe ſafer vnder the diuels witchcraft, then to be guarded with the grace of God. And this was apparant for one effect of his charmes, that though he were thruſt through at the verie heart, yet he ne-

uer bled, but when the Characters were taken away, his blood guſht out abundantly; a wretched man, a miſerable confidence. Yea but to make his Table the ſnare, and his owne houſe the ſlaughter-place, is barbarous and ignoble; and for any man to turne hoſpitality into hoſtilitie, is monſtrous; ſo *Lycaon* would haue killed *Iupiter*, and for falſe turning, was turned into a Wolfe: for by the lawes of humanity all hate ſhould there haue ceaſed; yea that houſe ſhould rather haue bin a harbor againſt violence, and a ſanctuary eſpecially for a ſacred perſon, then to make it the priſon of ſo free a king, and the ſhambles for Soueraignty: How true is that ſaying? *ouis, quæ de ouilibus egreditur, lupi ſtatim morſib. patet*, the innocent minde that thinkes no harme, is ſooneſt brought to danger. See if it would not trouble *Iacob* to be thus dealt with by a Companion, a *Comes principis*, by a perſon honoured with his Maieſties preſence, and that any nature ſhould againſt the lawes of nature there intend his hurt, whom he ought to helpe,

Ierom. de vita Malchi.

Alas,

Alas, it was a great day to fall into ſuch hands, none was like it, it was the time of IACOBS *trouble.*

But the deſperate Actor was the Earles brother, *frater quaſi fere alter*, almoſt another, ſaith *Iſidorus*; nay this *Alexander* was a brother, that is as badde and ſomewhat worſe; yea they were brothers indeede, but *fratres in malo*, as the Patriarch *Iacob* ſaid of *Simeon* and *Leuie*, curſed be their wrath, for it was fierce, and their rage, for it was cruell: goe on good Patriarch ſtill, and ſay, into their ſecret let not my ſoule come, nor *Iacobs* life into their cloſets. *Hilarion* the Eremite ſaid of the Diuell, *in camelo atque in vulpecula vnus & idem eſt diabolus.* Whether in an Earle, or whether in a Brother, thou art but one Traytor, yet ſee how this Foxe carries his taile, I meane the end of his Treaſon.

Geneſ 49.

Ierom in vita eius.

Firſt, hee ſpeakes ſo faire with lowly wordes, and lookes, with courteſie neuer lower ducking; I ſhould ſay, with duetie downe to the ground: A verie Marke of TREASON; ſo ſaith the

the Italian prouerbe, He that vſeth mee better then he was wont, will me betray: but let the Hebrew prophet ſpeake in his diſcouerie of a Traytor: He lieth in waite ſecretly, as a Lion in his Denne; this ſetteth out the elder Brother, for he kept home, and would not be ſeene in it, he falleth downe and humbleth himſelfe, to make the ſimple fall by his might; and this was the *Alexander* of this treaſon, by guiles and wiles to entrappe a harmeleſſe breſt, and draw it into danger.

*Pſal.*10.7.8.

Secondly, in him I obſerue the proude and ſcornful heart of a Traytor, that when he had cloſed and locked in his Soueraign in a ſtraight roome, ſo vnmindfull was he of Maieſtie, he changed his former faire wordes into foule deeds, clapt on his hatte, ſwearing and ſtaring in the face of his king; menacing and threatning him, now with hands, and words and bands, whom not long ſince he ſolicited with all duety and mediation, to haue beene one of his Maieſties Chamber. It may be a warning to Princes, whom they entertaine, and how

how they admit of any vnhallowed hands to come neere where Maiestie dwels. Thus was our most noble Patriarch shut vp, and brought into trouble for the time; the Text saies, *it was the time of Iacobs trouble.*

And well might this be called so, for the action was to kill the king; this was the end, like the diuels *quærens quem deuoret*, for destroying is his end. A subiect to kill his king! *Si omnia membra corporis in linguas verterentur*, to vse Saint *Ieromes* words, how should I speake out this euill? Saint *Iohn* saith, he that hateth his brother, is a Man-slayer, and no Man-slayer hath part in the kingdome of God: where then shall hee be thrown, but like a dogge vpon a dung-hill, that kilies his king; without shall be dogs as in the Reuelation, & inchanters, & murtherers, & whoso loueth or speaketh lies; & this was compassed all by lying. In *Matth.* our Sauior saith, He that calleth his brother (foole) in wrath saith *Chrysost.* shal be in danger of hell fire. To kill a man wilfully & desperatly, is homicide, to kil a brother parricide: had *Zimri* peace which slew

1. Ioh. 3 15.

Apoc. 22. 15.

Matth. 5.

2. Reg. 9. 31.

Maſter? ſhall he haue peace that murthers the Lords annointed? Our law doth well to make it treaſon for a ſeruant to kill his Maſter, a wife the husband, a Clerke his Prelate or Superiour, or any other ſuch as haue ciuil rule and ſoueraignty ouer them; and ſhall this king-killing trade ſet vp, and now warranted by that Romiſh blood-ſucker, become no ſinne but merite? I re- remember a wittie tale of a foole, walking farre from home (as many fooles doe) a ſhrewd fellow of the houſe met him, and would haue ſet him home, and ſcar'd him much, and ieſtingly threatned to kill him: the foole in earneſt told his Maſter; O Maſter, ſuch a one wil kill me: kill thee ſaith his Maſter! if he kill thee I'le hange him next day after. Nay rather (ſaith the foole) hang him a day before, and then I ſhall be ſafe. I wiſh, I heartily pray, that al ſuch as beare that mind, to drinke innocent blood, ſacred blood, the blood of Princes, and of States (if they conuert not) that they might all be hang'd a day before they ſpill it. And that yet at laſt his Maieſty

ſo

ſo well experienced of the malice of that blood-thirſty generation, would as hee hath well begunne, either vtterly baniſh theſe Romiſh Prieſts and Ieſuites; and if they will not away, but ſtill abuſe his mercy, as they be taken to hang thē vp. We may preach here and elſe where, till our hearts ake; but if they may maſſe it, and reconcile in ſecret as they doe, late repentance I feare, will ouertake the kingdome, and the States great ſuffrance may perhaps at laſt, againſt their willes, prooue good ſubiects annoyance: Therefore you Magiſtrates, I exhort you in the Lord, as you tender the life of the king, the peace of the ſtate, and the common good, fetch theſe ſnakes out of their holes.

But me thinkes I heare ſome ſay, wee apprehend, we commit them, we do what we can, and what comes of it? ther's nothing done; it is a ſore ſpeech this, yet fulfill you the law, goe on in the right way; if they ſcape ſtill, yet take thoſe Foxes ſtil, for feare of an euill day: for this I knowe by much experience, if there be any for-

tune in the world, it is the fortune of the worſt men euer to ſcape puniſhment; but this kind of Romiſh ſpider firſt weaues his web in corners, but after will hang vp (if firſt they hang not him) his worke in Kings houſes, if they take not heed. *Miſeri ſunt principes, ſi intelligant ſua mala* (ſaid learned *Eraſmus*) *miſeriores verò ſi non intelligant.* To warne them of dangers is our office, if we forbeare it, who ſhall doe it? and in theſe diſtaſtfull times, when at many mens hands the truth may hardly bee indured, and wretches preſume though not to ſtrike and kill, yet with their tongues to throw ſtones at Maieſtie. *Lycophron* called Iuno ἀτρώτον that is invulnerable, not that maieſty cannot, but that it ought not to be wounded. To take away an Emperours life is *Solem e mundo tollere* to put out the Sunne; and to kill our King is *Lucernam Britanniæ extinguere*, to quench the life and light of Britanny.

Ambroſ. de Valentiniano.

Conſider next the manner of this Action. Firſt by deuiſe, by fraud and lyes to draw his credulous ſoule to daunger

cre-

credulas animas maliloqua lingua dissociat a falſe and lying tongue, diſſeuers and beguiles the Credulous. Well; hee leades the King and miſleads him, lockes euery dore and Ænigmatically ſayes, I warrant you hee is ſafe and faſt enough: well; nay it is very ill, for he ſhuttes vp an armed man there, then with oathes and bloudy threats telles him he muſt now die, chargeth his innocent maieſtie, with the death of his father, who was iudged by their Law long before, and that in his maieſties minority. Yet is there no remedy, for al that, it is he muſt die; then pulles he out that others dagger, and ſets it to his ſacred breſt, beginnes to triumph ouer his Lord, offers to bind his King in bands; *Alas, this day was great, none was like it, this was the time of Iacobs Trouble.*

Ierom. ad Celantian.

Now if euer *Iacob* was a wraſtler, hee muſt now wraſtle for his life, and ſo hee did, and by force helde him, who by fraud deceiued him, and in that ſtrife was heard to call, and (like that moſt noble Patriarch that helde *Eſau* by

the heele) he ſupplanted this rough-handed and tough-hearted Traytor.

The Hebrew word צר ſignifieth anguiſh: that is, when the ſoule is in a ſtrait, it is here expreſſed tribulation: and this *tribulus* or *tribulum*, the firſt is a thorne, the other a flaile, that breakes out the corne, both painefull to endure; of the firſt the prophet *Dauid* ſaith, *conuerſus ſum in ærumna, dum configitur ſpina*, where a thorne is faſtened in the fleſh, it is an inward and a rankling ſorrow: ſo may our king haue ſaid, *conuerſus ſum*, and vnleſſe it had beene *Deus in adiutorium*, he might haue ſaid *Euerſus ſum*. *S. Bernard* ſaith *Spina malus magiſtratus, malus Miniſter, Apoſtata diſcipulus, falſus frater, ſpina vicinus malus*, ſuch badde neighbours had hee, but bleſſed bee the God of *Iacob*, that ſuffered not this thorne, *vt infigatur*, that it ſhould pierce him; let the fire of the Lord fal among ſuch thorns and conſume them all.

Tribulum is a flaile; and here was *Iacob* like good corne on the floore, *in area contuſus & ab omni humana confidentia ventilatus*, threſhed

threshed in the floore, and winnowed from all worldly hopes or confidence; *granum tritici in area*; nay rather *agnus in crucis ara*: a Lambe for sacrifice, saiuing in the hands of a Butcher, not a Sacrificer. O *Iacobs* God, and Israels guide; the fierie pillar and the daies cloud, if God had not helped now (may Israell now say) if God had not beene ἀγωνοθέτης the Master of the Combat, and a mightie defence in that great and euill day, *Iacob* might say, I should haue perished in my trouble; a great trouble for the time, and it was but a time, as my text inferreth.

The time. *Salomon* saith to euery worke vnder heauen there is an appointed time, but amongst all those workes he reckons not this time; there should be no time to assault Maiestie, neuer such a time: Well, then was a time of this trouble, and it had his time, and here it is called a Day; yet it was a day almost to night here, ere it could bee quieted: But marke this one thing, how God restraines wicked men in their worst euils, constraines fury to yeeld;

and

and keepes the Diuell in chaines, whoſe malice and miſchiefe may endure but for a little time; yet the ſhorter the time is, the ſharper is his furie, as Saint *Gregory* noteth, *Quanto minus de tempore anguſtatur, tanto magis ad crudelitatem extenditur*, and certainely as the diuell hath a name, *Exterminans*, that is a deſtroyer: ſo are they to bee called that partake of the Diuels nature: the Sybill ſaid of Chriſt, that when hee ſhould come καὶ θέσμους ἀθέων λύσει δεσμούς τε βιαίους, he ſhall diſſolue the wicked Oracles, and breake the violent bands: and this verie worke of Chriſt appeared herein, to dant the heart, and daube vp the mouth of curſed oaths, & parted thoſe hands of bands, reſcued his Maieſties life from that ſad and heauie houre, which we had found if hee had felt it; ſo that now it is certainely a great day; great then in the greatneſſe of the euils (the time of *Iacobs* trouble) and now greater in the ioy of his Maieſties moſt happy deliuerance; great trouble, *Sed tamen liberabitur*, but yet he ſhalbe deliuered from it. And ſo I come to that which I called *Miraculum ſalutis*. In

In which I obſerue theſe three things:

Firſt, the Authour of this deliuerance; God onely, and how he ſhewed himſelfe in it:

Secondly, *Iacobs* vertue, conſiſting in theſe two:

1. The innocency of his heart, which euer carries comfort and defence.

2. Greatneſſe of minde, valour and magnanimity.

Thirdly, the inſtruments of Gods mercie, by whom though God doe many things miraculouſly, yet ſuch is his goodneſſe, and ſo euident for our ſakes, that he ſaues by meanes, and not by miracles.

Firſt, God was the Authour of this deliuerance; and in it the head of all mercie is, *Ero tecum*; and the promiſe, *cum ipſo ſum in tribulatione*, I am with him in trouble: this being of God with faithfull men, is the life of al their deliuerance, their ſumm of comfort, *fons benedictionũ*, ſo S: *Ambroſe* calles it. It was ſaid of *Ioſeph* the Lord was with him, and made all things to proſper in his handes, foure times in one

chapter, *erat Dominus cum Ioseph*, and being shut vp in the prison, the Lord was with him: he is euery where, *per essentiam*, saith Saint *Aug.* but with his seruants he is specially, with them *per habitationis gratiam.* In Exodus the Lord comforts *Moses*: certainly I will be with thee, and to *Iosuah.* the Lord speaketh; feare not *Iosua*, be strong and of good courage, there shall not a man be able to withstand thee all the daies of thy life; as I was with *Moses*, so will I bee with thee. And when Iuda should go vp to warre, *Dominus erat cum Iuda*; if a man can get the Lord his God with him, he is safe enough, though he be enclosed with walls and lockes, and barres, because God is *extra omnia, sed non exclusus: intra omnia, sed non inclusus*, without, yet not excluded, within, and not shut vp; and so it appeared by his mercy in this day. *Salomon* therefore prayeth, that God would he with him as he was with their fathers; that he leaue them not, nor forsake them. And it is an excellent praier for the young Prince, if euer he should be in any strait, as his father was

Exod. 3. 12.

Ios. 1.

Iud. 1.

August.

1. *Reg.* 8. 57.

was (which God forbid) he might pray that God would be with him, as he was with his father in the day of his trouble, & in the very houre of tentation to deliuer him:

But how was God with their fathers? *inuisibiliter*, *ineffabiliter*, *admirabiliter*, How thus? for he works & is not seene: he stirred vp the spirit of *Iacob*, and strengthned him, as *Dauid* said, mine armes shall breake a Bowe of steele: inuisibly he wrought in that others heart, that was placed there to kill him, that at the sight of the king his heart failed, his tongue faultred, his hands shooke, all his body trembled, and had neither hart or any power to hurt, to helpe perhaps, but not able to hurt: Is not this to stop the Lions mouthes? he wrought inuisibly in the heart of that desperate *Alexander Ruthwen*, the Earles brother, that was at first as fierce as a Tyger or a Beare, that the wordes of his Maiestie made him relent, and consider and respite till hee might talke with the Earle his brother; but after that, came againe, bloodily resolued to bee imbrewde; yet then

1. 2. 3.

Psalm. 8.

God was with him, as with the Patriarch *Iacob* in Ægypt, that yron ſorrow; and as he was with *Ionas* in the Whales belly, and kept him from conſuming. But if you aske me, how was he with him? I can but ſay *ineffabiliter*, I cannot tel how to vtter it. Nay more, he was with him *admirabiliter*; How's that? a preſent helpe in trouble, at euery ſtabbe, at euery gripe, at euety aſſault a rocke of ſtone, a refuge, a defence, and therefore bleſſed be the God of *Iacob* for euer, and bleſſed be he that hath the God of *Iacob* for his helpe, and whoſe hope is in the Lord his God, which onely doth great things, and hee is wonderfull among the kings of the earth, and ſo he was with our king in this his day.

Secondly, I noted the kings vertue in this conflict; the firſt is innocency, which euery where carries with it comfort and defence. It was a noble ſpeach of *Alphonſus* king of Arragon, being aduiſed to take ſome care of his perſon, where, and how he walked priuately, anſwered, *Satis munitus eſt, qui bonam habet conſcientiam*; yea this is a good

good armour for the ſoule, yet ſometime the body wants it; a good conſcience is a continuall feaſt indeed, and nothing can keepe in true peace your conſcience, but your innocence.

Another vertue was the magnanimity of *Iacob*, which is certainely a vertue royall, and ſuffers not the mind to be daunted with any aduerſities; no feares, no rumors nor euill tidings, ſhall make him quake, who ſtandeth in the Lord; and this is ſuch a vertue as hath beene annexed to the Crowne, that kings ſhould be magnanimous: *Salomon* fetcheth an argument of mercy from Gods omnipotency, *miſereris omnium qui omnia potes*, thou haſt mercy on all, becauſe thou art Almighty, and noble Kings are called εὐεργέται, not ſo much for bountie as for mercie. Saint *Ambroſe* ſaith *procul abeſt a magnanimis cupiditas vltionis*, valiant natures neuer reuenge: it is for wolues and Beares, for cowards to be cruell, & *quæcunque minor nobilitate fera eſt*, ſaith the Poet. As God therefore prepared *Dauid* with Lions and Beares, and then *Pſalm.* 111.

brought him forth against the Philistim; and armed *Iob*, giuing him as one saith Origin. ψύχην πατριάρχικην a Patriarchicall soule, constant and valiant to endure al sorrow that might come; so did the almighty blesse our holy King, with a speech, Spirit, wisedome, strength and courage, to resist his enemie, and *Iacob* like, to wrastle for the blessing which now his eyes doe see and wee enioy.

The third thing is the meanes which God vsed for his Maiesties Deliuerance, for though God doth many things miraculously, yet makes he not a man, to fly out of a casement like a bird, but ordereth by high prouidence, things below, and men and meanes, in the very extremity he directeth, where the danger is. That close by the windows, his own seruants should passe where his Maiestie was striuing; they heard his call, went vp and found their Lord in the graspe of a Traytor, but the Traytor ouer-grasped that hee could not hurt. By a noble seruant of his were first the very wreathes of this Serpent vntwined;

ned; this Alexander of miſchiefe turned out to his curſed but deſerued end; that as he ſhewed no mercy; ſo periſhing hee called for none from God, in whoſe hand onely mercy was. *Euripides* ſaith τὰ βασιλέων παθήματα πάντες ἴσασι' al men may know the calamities of Kings and Princes. For yet all *Iacobs* Trouble was not ouer paſt. But now the olde ſerpent, with ſeuen other ſpirits as ill as himſelfe, came vp to the place armed, aſſaulting his Maieſties fower defendants where with much ſtrife and doubtfull victory, at laſt it pleaſed God, to ſend the Earle his hire, and the reſt vanquiſhed to bee throwne downe head-long. Well ſaide *Ignatius ad Magneſianos Nemo multus remanſit: qui ſe contra potiores extulit*, his Maieſtie now, had a little breathing giuen him, and like a religious and holy King vpon his knees in the flore, where his enemie lay dead before him, gaue harty thankes to God for ſo great a mercy. And this; and thus, *was the time of Iacobs Trouble.*

Trou-

Trouble? yea, *But he ſhall be deliuered from it*, ſaith God, and here he performed it; and hitherto as the day requireth, I haue ſhewed the trouble which concerned *Iacob*.

The conſolation of *Iacob* is in theſe words, *Sed tamen liberabitur*, Vnſpeakeable is the ioy of deliuerance, it ſo opens the heart, and makes them ſing that finde it. And ſo did the Iſraelites ſing, *Moſes* and the men, and *Miriam* and the women with Timbrels, *quia fecit Dominus magnificè*, the Lord hath triumphed glorioufly, he ſaued them, and deſtroyed their enemies, *fecit magnificè*, he did valiantly: and *Deborah* made a ſong, when God deliuered Iſraell from the hand of *Siſera* Captaine of the Hoſt of *Iabin*, king of Canaan; and it is for a glorious victory, a moſt noble ſong: thus the Pſalmes of *Dauid* were moſt of them compoſed, and are thankeſgiuings vnto God: How did the three children ſing in the flaming Furnace? and *Ionas* pray and praiſe God deliuered from the whale? what hart can expreſſe the ioy of the Iewes deliuered from *Haman*? not one but all

Exod. 15. 1.

Iud 5.

Ion. 2.

to

to be destroyed, and how mercifully God did turne the destruction vpon the destroiers, as he did in this day: by these you may see, what ioy comes with this *Liberabitur.*

It is like Gods Angell that comforted Saint *Paul*, and bad him not to feare, but be bolde, the Lord shall stand by thee: or like the Angels touch, that made all S. *Peters* chaines fall off at once. And I say that any that hath knowne the worlds malice, the depth of Satan, the rage of his Helhounds, may say with the holy prophet *Dauid*, I was in woefull miserie, and he deliuered me: what is hee in his life, to whom deliuerance, at one time or other, hath not beene sweete?

But this word יענני is a future time, a promise, *He shall be deliuered*, *verbum dulce super mel & fauum*, saith Saint *Bernard*, yea but when? *quando duplicantur lateres tunc venit Moses*, not now, nor yet, but in the time of his trouble: So in the Psalme, *Inuoca me in die tribulationis & ego liberabo te*, in the time

of thy trouble, in thy greatest anguish and extremity, for then God shewes himselfe like Christ, who slept til his Disciples were almost drowned, and then rebukes, &c. and suspends his mercy to take thee out like *Peter*, when he was sinking, he cryed then, and Christ then presently rescued him. When there is but a steppe betweene thee and death, then God deliuereth, then is his time.

And this doth comfort much to think that we haue God a looker on, and beholder, yea a Master and a Moderator in the matter, that things are gouerned, not by Fate and Constellations, but by heauenly Prouidence, which slumbers not.

Yet *Iacob* must haue patience, to tarrie Gods leisure; there is no appointing his wisedome the time, as *Iudith* notably said to the Elders of *Bethulia*, who were content to tarry fiue daies; saith shee, What? will ye binde his Councel, or set the Lord a time? nay rather as *Abacuc* aduiseth, if the vision come not, tarrie thou, if it speake not, yet waite, for it shall speake in

Iudith.8.16.

Abac.2.

his

his appointed time, and the Lorde will humble flesh and blood, and deferre his comforts to make them sweeter, *Si differt Deus sua dona, commendat non negat*, saith *August.* and S. *Bernard* saith, *delicata est diuina consolatio, & non datur admittentibus alienam*, it is a sweete mercy to be deliuered, and he that will haue it, must only looke to God, and in this patience and hopefull expecting must euery good man possesse his soule.

Secondly, *Iacob* must then hope most, or here his reason is least and this is a faithfull mans part; for what reason had *Abraham* to hope for *Isaac* at those yeares? If as Saint *Paul* saith, he had not beleeued and hoped, without fixing his heart vpon reason: or *Dauid* euer to haue worne the Crowne, if he had bent to reason. And what reason had *Iacob* in this day to hope, but that faith like *Deborahs* soule, marcheth valiantly, and endureth like *Moses*, as seeing him which is inuisible. *Rom.4.* *Hebr.11.*

The third thing which I noted in this (*liberabitur*) is, That *Iacob* must not bee

weake-handed nor faint-hearted, to droup and caſt away his confidence, but valiant and couragious, and ſo expect the promiſe: for this cauſe did the Angell ſay to *Gedeon*, goe in this thy might thou valiant man. Kings and Princes be called Saviours, but yet ſuch as neede ſaluation, and they that ſaue others, the *Lord* will ſaue them. But if there be any king, or noble, or Iudge, or Prelate, or potentate, that abuſeth his power, and will not ſaue ſuch as are oppreſſed, the Lord will leaue ſuch in their enemies hands, and as they haue no care to comfort others: ſo GOD in their times of trouble ſhall leaue them comfortleſſe, and this ſhall be their iuſt portion. Theſe kind of men are endued with a more noble ſpirit, not for their owne ſakes ſo much as for others: *Dauid* had a heart like a lion, *Sampſon* rends a lion in peeces, and after ſaues his people; and that people of Iſraell, not onely in their Rulers had a bleſſing of mightie and valiant men, but in inferiours alſo, to ſhew that from GOD commeth alſo the out-

ward Ornaments of Nobilitie, and they are certainely most Noble, that are most Faithfull, and they most valiant that are most vertuous.

The first *Iacob* that euer was, saieth, I endured, &c. and then reckons his sorrowes, and the last, and all must endure till they receiue the promise: for *Iob* that suffered heauie things was tolde by *Elihu*, that the mightie God casteth away none that is mightie and valiant of courage. Gen. 31. 40. Iob 36. 5.

The second thing is to shew, what is implyed in this worde IACOB, and this will make vp the application, and sheweth:

First, That *Iacob* the Patriarches life was a verie troublesome life, full of difficultie, daunger, distresse, hearts griefe amongst his children, and yet GOD made a sweete and blessed ende with him, and deliuered him from all, sent him downe into Egypt, yea went with him, *Descendam tecum in Aegyptum*, there hee sawe Gen. 46. 4.

Ioseph his fruitfull bough, there he blessed his sonnes, then he died and gaue commaundement of his bones, that is, prophecying their *liberabitur*, Israell shall be deliuered.

But here *Iacob* stands for a whole people, to whom *Ieremy* for their sinne threatneth Captiuity, and makes a description of a sad and ruthfull day, wherein they shall looke with gastly and amazed looks one vpon another, pale-faced and heauie hearted, when this day shall come, a great day, a day of sorrow, the day of wretchednesse and misetie, neuer day like it, a people setled in a glorious state, thought neuer to be remoued, but they shall haue their day, and so had Ierusalem in Christs time her day. *O si cognouisses*, &c. and that day was her day, and time of trouble.

Let vs looke vpon our selues; wee stand now, wee may fall, wee are at peace, but there can be no security, Iron and clay legs will not, nor can not beare vp the brazen thighes, the golden head, and siluer body; the bribery and prowling, the op-

oppreſsion and cries of the oppreſſed, the parking in of beaſts, and depopulating Townes, to ſhut out Chriſtians, the neglect of iuſtice, the death of godly zeale, the contempt of lawes, and all good order, wil bring a day of trouble vpon *Iacob*, that is vpon this kingdome, which God yet withholdes in great mercie, to make *Iacob* and euerie *Iacob* to bethinke themſelues, and not to melt away in worldly pleaſures: for this is true, they that bath themſelues in pleaſure and in worldly ioy, it makes the manlieſt heart to melt away; and I haue heard it, and read it often, and in my life haue ſeene it, that there are many haue beene worthy men, that haue put on vertue with their Armour, and vices with their gowne, that is in exerciſe and ſorrow and aduerſity, in diſtreſſe, in action and armes haue beene very vigilant and valiant; but comming to peace and eaſe and lulled in pleaſures lap, haue falne a ſleepe if not ſwounded, yea they haue grieuouſly falne, if not falne quite away.

Iacob yet is more particular, and heere may

may ſtand for any faithfull ſoule, which ſhall haue her time of trouble, that is of aduerſitie, and tentation: therefore hee muſt looke firſt he bee a *Iacob*, that is an innocent and harmeleſſe man, and then to looke for his oppreſsion and trouble; for as *Syracides* ſaid, My ſonne haſt thou entred into the ſeate of the Lord, prepare thy ſoule to tentation? and the inſtance is notable in the perſon of Chriſt, that though hee were perſecuted by *Herod* while he was an infant, yet was he not tempted till after Baptiſme: to ſhew that ſo ſoone as wee giue our names to God and take vp our holy life, then comes the ſorrowe and perſecution for righteouſneſſe; and if he haue care to ſerue God and ſeuer himſelfe from the prophane faſhion of this world, hee is derided and ſcorned, as *Noah* was when the Arke was a making; traduced by odious and diſgracefull names, and loaden with infinite iniuries, as if he were a marke for all the Diuels arrowes. Yet *Iacob* muſt haue patience, and in all this, addreſſe himſelfe to God, not

Syrac.2.1.

ſhrink-

ſhrinking in theſe aduerſities and wreſtlings, no more then that holy Patriarch did, who ouercame and preuailed with the Angel, though he went away halting; we ſhall haue from the world a touch of ſorrow to carry to our graues, but there it ſhould be buried, and that which ſhal follow is comfort euerlaſting. *Gen.32.31.*

And now as this day and time admoniſheth in this *Iacobs* trouble, I find a more excellent perſon, to which it is applied, that is to our verie *Nathanaell i.* the gift of God, his ſacred Maieſtie, who may take vp Iſraels complaint in a ſong of degrees, for the degrees of his ſorrowe, that oftentimes from his youth vp, he was afflicted may Iſrael now ſay, & the plowers plowed on his back, & made long furrows, that in a great & noble kingdome, from a yere old to this day, is by God vpholdē, & was preſerued from dangers, thogh not freed from troubles; for cares infinite are wrapped vp in the crownes of princes, & they are more noble then happy, & many troubles attēd vpon their perſons, becauſe as in *Eſay* the *Pſalm.129.1.*

key of gouernement hangs vpon their ſhoulder: and like the Maſter-pilot guids the ſhippe of the Common-wealth, ſitting at the ſterne in euery ſtorme; ſo that the troubles of a carefull Prince are more then the labours of any common ſubiect; and the dangers of the head, more then of all the bodie. Let vs then that are but legges and hands or other parts, labour to ſupport this *Iacob*, not trouble *Iacob*, but as much as we may free him from troubles; I meane from griefe and ſorrowes; for it cannot be but the head wil ake if the body be diſtempered: and the good and carefull head will watch, and heare, and ſee, and ſearch, and find out, and remedie all that may offend, and hurt the bodie, or els the head is not a head of care, but a drowzie and a ſleepie part; which if it doe but ſlumber, troubles are then ſent both to awake the Pilot & the Marriners; for in the head you ſee the members are vnited, *Iacob* for *Iſraell*, that is the whole people; *Iacob* for euery faithfull man, *Iacob* for the Prince of *Iacob*; in euery of theſe is ſeene

a day of trouble. *Sed tamen*, But yet; that is, I the God of *Iacob* in deſpite of them al, I will deliuer him. And this ſhewes Gods owne oppoſing himſelfe againſt all the troubles and troublers of *Iacob*. Wherin I wil inſtance in two moſt famous particulars, and ſet before your eyes the mercies of God to this kingdome, in the daies of our late moſt noble Queene *Elizabeth*, worthy of al our memories, vnder whom you haue beene bred, nurſed and brought vp: and the happie and moſt ioyfull ſucceſsion of our ſo Noble a king, vnder whom we are ſtill ſo godly, ſo louingly and ſo peaceably gouerned: That this day we may remember with all poſsible thankes to God, both their miraculous preſeruations with a *Sed tamen*, that is, in deſpite of all their enemies.

Elizabeth the glorie of her Sex while ſhe liued, and the honour of it beeing dead; a name ſignifying the oath of God, as if God had ſworne to be mercifull to England in the daies of *Elizabeth*. Many and great were her troubles, and yet deli-

uered out of all. Let goe the famous acts shee did; her succour of afflicted strangers, relieſe of diſtreſſed ſtates, power to ſettle with peace, and to ſuppreſſe by force, honour at home and fame abroad; I ſay, let theſe paſſe. But her deliuerance from Conſpiracies and bloody Treaſons, ſo many and ſo wonderfull, are to vs certaine Demonſtrations of Gods mercie; that the goſpell of Chriſt which wee profeſſe, was at the firſt miraculouſly planted and eſtabliſhed, and euer ſince hath beene moſt miraculouſly preſerued and continued. Notwithſtanding all Romiſh oppoſitions, which ſo frequent and deſperate plainely ſhew, that our Church hath by them beene perſecuted, the goſpell intended to be ſuppreſſed, the glorie of our State purpoſed to be ſupplanted, the life and honour of ſo noble a Queene ſo cruelly purſued: and yet I ſay, notwithſtanding all that euer they could doe, in deſpight of all Traytors (not worthy to bee named) ſhe was with her peoples peace, her State and honour, to the end of her life

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miraculouſly preſerued, and the goſpell liues; and being dead, ſhee liues in their hearts that loue the goſpell.

But now to ſee GODS goodneſſe ſtill, in preparing to this kingdome a king of whom I would ſay much, but that as Saint *Ierome* ſaid, *vereor ne damnum illius laudibus mea faceret verecundia*, and preparing ſuch a king for ſuch a kingdome, A king of Iuſtice, a king of peace, whoſe receiuing was with ſuch ioy and generall applauſe, as I thinke, neuer happened in any nation: whoſe care of the afflicted and oppreſſed Iſraell, which by many teſtimonies hath ſo clearely appeared, ſhall pleade with God, and he ſhal remember it in the euill day, and when his ſoule is troubled, the Lord ſhall ſtand by him, and ſaue him aliue; and the backes and ſides of the poore relieued ſhall bleſſe him, the prayers, cryes, and teares of his people ſhall praye for him, and they ſhall ſay; Deliuer *Iacob* Lorde out of all his troubles.

And hath not GOD deliuered him

in this fift day of Auguſt, as you haue heard before, and ſince his Maieſties comming to this kingdome from other foule and trayterous attempts.

But aboue all, from that ſame Salt-*Peter* Treaſon, or *Peters* ſalt Treaſon of Rome. I know Saint *Peter* the Apoſtle neuer ſeaſoned his meate nor manners with this kind of ſalt: I ſay a Treaſon without all reaſon, a treaſon *ſine nomine* without a name, as Saint *Ierome* notes of the face of the fourth Monarch, the firſt a Lion, the ſecond a Beare, the third a Leopard, the fourth *terribilis valde*, but *ſine nomine*, *quia crudelitas eius erat ſine modo*; ſuch was this, a Treaſon which neuer any age may forget: and I thinke ſo horrible as ſcarce poſterity can beleeue, that euer any vipers bred in any Countrey, would ſo bloudily betray their ſouereigne Lord, him and his, All the Orders and States of a kingdome, and kingdome and all: ſuch a treaſon, ſo conceiued, conſpired, contriued, and ſo concealed to a point of time, and then ſo mercifully diſcouered, tell me

what

what God is there to the God of *Iacob*, and who ſo great, yea addethis, and who ſo good a God as Englands God? let Rome if ſhe pleaſe, boaſt of her miracles, and her traſh, and *Garnets* ſtrawe, all not worth a ſtraw, we will reioyce in the name of our God, and make our boaſt of him, that hath deliuered vs from ſo great a death and will deliuer, hath planted the goſpell, and no power can ſupplant it; hath peſeru'd our ſtate, and ſtil preſerues it; hath confirmed his mercie to vs, by his word continued it, in the hopefull ſucceſsion of Princes hath ſaued our king out of the hands of all his enemies, and will ſaue him from the euill day, from the ſorrowfull Alas, from the great dayes of trouble, from open and priuy enemies, from al that beare euill will at *Iacob*: and the Lord is faithfull, and hath promiſed (*Sed tamen*) that is, let them doe what they can, in deſpite of them all, he is yet, and yet he ſhall be deliuered. Which ſince our eyes haue ſeene, and our eares haue now heard the mercies of the Lord vnto our king, and vs in this

this his day of mercie: Let vs euer pray that God would continue them ſtill; and let our hearts ioyfully giue thankes, and for theſe bleſsings euer aſcribe to God our heauenly father, to Ieſus Chriſt his ſonne, our bleſſed Lord and only Sauiour, and to the holy ſpirit our true and eternall Comforter, three perſons and one God, All glorie, honour, praiſe and power, this day and for euermore. Amen.

FINIS.

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